Of Remembrance and Imitation
Of Departed Holy Rulers.

A

SERMON

Preached at

AMSTERDAM

On the DAY of

FUNERAL

By JOHN STADBRIDGE, M.A.

Minister of the English Church there.

LONDON,

UMI

A SERMON

Advertisement.

NEither the seeming Unseasonableness of the Text, nor the real Defects of the Sermon (the marks of a hasty Composure) have deterr'd me from venturing it abroad. For I hope my Discourse will be approved by all Good Men, who will grant it to be a seasonable Office, to promote the Duty of Imitating the Piety of our Deceased QUEEN; which at this time is an unspeakable Loss to this Age. But 'twill be much more dangerous, if SHE (who was Greater than the Queen of the South) shall rise up in the Judgment with this Generation, and condemn us, because Her Christian Virtues were not followed.

FUNERAL

LONDON,

Of Remembrance and Imitation of Deceased Holy Rulers.

HEB. xiii. 7.

Remember them which have [had] *the rule over you,* [who have spoken to you the word of God,] *whose faith follow, considering the end of their conversation.*

THE Death and Funeral of the meaneſt Perſon carry moſt uſeful Inſtruction in 'em. Every Houſe of Mourning, is a School which God doth open, and where He teacheth moſt profitable Leſſons, which all the Living are obliged to lay to heart. For which reaſon the Royal Preacher hath affirm'd (againſt the common Opinion) That it is better to go to the *houſe of mourning, than to the houſe of feaſting*, Eccleſ. 7. 2. But

at this time, the Providence of God calls us to a House of Mourning that hath most Extraordinary Characters: All things consider'd, it may truly be said, That in several Ages there hath not been such a Funeral as that which is celebrated this Day. I speak this, not with respect to the Ceremonies and Magnificence of it, (which are very extraordinary,) but on the account of its Sorrowful and Sadning Circumstances: For not only a Royal and Crowned Head is laid in the Dust, but a Religious and Holy Ruler is removed out of the World: A Queen, whom the Grace and Spirit of God adorn'd with a far richer and more glorious Crown than that of the finest Gold. So that She was the Flower of Princes, the Glory of her Order, and the great Ornament of her Age and Nation.

Such a Treasure, the Righteous offended God hath taken away from this World, which was not worthy of it; And if ever a Pompous and Magnificent Funeral was due to any, it is to Her: And perhaps few deceased Princes have been attended to their Sepulchres with such Marks of highest Honour, which is pay'd to Her, not only throughout her own Kingdoms, but also in these Provinces, which did enjoy her happy Influence, and therefore can understand how justly She deserves the most Mournful and Magnificent Obsequies. But it will be granted, that the most Pompous Funeral can't do any Advantage unto Her, who *can have no more for ever*

Eccles. 9. 6.

ever a share in any enjoyments under the Sun. And it can bring as little Profit to the Living, even to the Spectators of so unusual an Interment, which will be ended within the narrow bounds of one Day. But we must conclude, That whenever God raises up so Eminent an Example of Holiness, 'tis on design of procuring a lasting Benefit to the World, and of conveying such Advantages as will out-live the Presence of that Exemplar. And 'tis our own fault, if we do not share in these Advantages; which will more enrich us, than the inheriting of a whole Kingdom would do.

The devouring *Grave* hath swallow'd up the *Beauty*, and all the Bodily Excellencies of the Deceas'd Queen; but there are Two Immortal Things which Death hath no Power over, Her *Memory* and *Example*, which now seek Entertainment in our Breasts, and are able to make *Her* more Honourable, and *Us* more Happy, than Legacies, or even Children left by Her; which latter, God also pleas'd to deny to Her and us.

By Cherishing her Memory, and Imitating her Example, we shall not only pay the highest Honour to Her, but shew the truest Kindness to our selves; as also comply with the special Obligation which God himself hath laid on us, both by giving and taking away so Excellent a Queen.

I confess, the Text (which I have chosen to assist you on this Occasion) speaks of deceas'd Teachers,

Teachers, and Ministers of the Gospel, whose Office consists in *guiding* Men to the Heavenly Happiness, by speaking and declaring the Word of God; and therefore their Character is different from that of the deceas'd Queen? But it must be granted, that the Agreement and Resemblance, between *Civil Rulers*, and *Spiritual Guides*, is sufficient to found an equal Obligation unto the Duties enjoin'd in the Text. For the station of both, is so singular, and eminent, as to make their *Memory* precious, and their *Example* useful to those, who had the Opportunity of knowing their Holy Lives, and Happy Deaths. To which I might add, that the Conversation of a Pious Magistrate, doth really speak and publish the Word of God, tho' not in the same manner with the Sermons, and Discourses of Ministers of the Gospel. So that the Meditations offered by the Words read to you, are very suitable to the Funeral of a Queen, whose Life and Death have set a most Excellent Copy for our Imitation. Both these I shall endeavour to represent to you, when I have first spoken to the Words themselves. In which we are call'd to consider a Two-fold Duty, to be perform'd unto deceas'd Holy Rulers, and a proper Direction to assist the Performance of the latter.

The Two *Duties* enjoin'd, with respect to deceased Holy Rulers, are

I. The

I. The Remembring of them after their Death.

II. The Following, or Imitating of their Faith.

The *Direction* which affists the Performance of the latter Duty, is laid down in the last Clause of the Verse, *Considering the end, or issue of their Conversation.*

[a]

Concerning the Duty of *Remembring deceased Holy Rulers*, I shall lay down a few *Conjectures* to explain the nature and grounds of it.

An honourable Remembrance after Death, is a thing that has been look'd on as an Evidence of the Immortality of humane Souls. However that be, (which is not proper now to dispute) 'tis certain that the ensuing desire of Fame and Honour, and of perpetuating our Names and Memories after we have left the World, was one of the strongest Passions and Tendencies that were laid out on this very thing. The Learned have been willing to employ their Pains and Labours, and leave behind some lasting Monuments, to preserve their Memories, and have judg'd a sufficient Reward of their learn'd Labours that they might be able to say, *Non omnis moriar* —— *posterâ crescam laude recens:*

[a] Trans. rel. to Ver. 7. Remember your Guides, who have spoken to you the Word of God, whose Faith follow, considering the End of their Conversation.

[b] The true Nature of Honour.

* The same with the word'd for.

ceas: I shall not totally dye and be extinguish'd; but shall grow after Death, by the succeeding Praise that shall be given me. Princes and Great Men have expended their Treasures on Buildings, and other magnificent durable Works; as we read of *Absalom*'s Pillar, erected only to preserve his Name, 2 *Sam.* 18. 18. And 'tis related by *Moses*, that one chief design of those who built the Tower of *Babel*, was *to make themselves a Name*; i. e. to procure for themselves an Honourable Remembrance after Death. *Gen.* 11. 4: [a]

II. *All the Methods of dily, wicked Men, can't procure 'em an honourable Remembrance after death.* While they live, their Power and Terror may gain some Flattering Praises; but after death, their Name is commonly [illegible] *Prov.* 10. 7. * There is an Art of embalming dead Bodies, to prevent their Putrefaction, but nothing can embalm the Name of the Wicked. Many times their Memory is quite forgot, and buried under the dust of Time; or [illegible] all their Endeavours to preserve and perpetuate it. [b] But if they are remembred, 'tis with Infamy and

* *The name of the wicked shall rot.*

[a] *Farther relation.* [illegible] chief Request, [illegible] should dye, they would [illegible] Good Remembrance. *Anno* IV. [illegible] Author expresseth the common [illegible] *præsens fit memoria.*

[b] The true Names of those who [illegible] long time been lost. [illegible] Excera-

Execration, as are *Absolom*, *Haman*, *Herod*, *Nero*, and many more, who have *left their Name for a Curse*, as God did once threaten the Idolatrous Jews, *Isa.* 65. 15.

III. *'Tis the Will of God, that the Righteous should have an honourable Remembrance after their death.* This is one Reward, which the supreme Ruler hath adjudg'd to them that fear God. *Psal.* 119. 6. *The righteous shall be in everlasting remembrance.* And to such who want Children to perpetuate their Memory, God did promise *to give a Name better then of sons and daughters*, Isa. 55. 5. And this is laid down as an universal Maxim, that *The Memory of the Just is blessed*, or honourable, *Prov.* 10. 7. Many are the Instances of those who lived obscure and unregarded, to whom after their death, God has given a Name that has excell'd the Honour of Princes. *Mary* (the Sister of *Lazarus*) who poured the precious Ointment on the Head of Christ, hath a lasting and honourable Remembrance, wherever the Gospel is preach'd. *Aquila* and *Priscilla*, who were but mean Tent-makers, yet have had their Praise in all the Churches, and will have so, to the end of the World. *Matth.* 26. 13. *Act.* 18. 3.

IV. *The honourable Remembrance of Religious Rulers after their death, is very useful to the World.* For

1. The Consideration of this, is proper to excite Rulers unto Religion and Piety while they live. Indeed this ought not to be the principal Motive, but it may be regarded in its place, as a lower Reward, which the divine Bounty bestows on them who have faithfully served him. Among other Marks of God's Favour, by which *David* was encouraged unto the Service of God, this is mention'd, that *the Lord had given him a Name, like to the Name of the great men that are in the Earth*, 2 *Sam.* 7. 9. Whatever doth animate and excite a Magistrate unto Religion and Vertue, (as the Honour that attends 'em is proper to do) must highly promote the common Good. And

2. The honourable Remembrance of holy Rulers, gives a lasting Influence unto their good Example after their death. 'Tis truly observ'd by the Psalmist, that when *the breath, or spirit of a Prince, goes forth,* or departs out of the Body, *in that very day all his thoughts perish*, Psal. 146. 4. But surely 'tis not the Will of God, that the Example of a Good Ruler should perish also. No, this is too precious a thing, to go down into the Grave, and be cover'd in darkness. The Efficacy of a Pious Example, ought long to survive the Person who gave it. Many Years after *David*'s decease, his holy Example did influence the Young and Excellent Prince *Josias*, of whom 'tis said, 2 *Chron.* 34. 2. That he walk'd in the

ways

ways of David *his Father*; i. e. *He imitated the Piety and Righteousness of* David, which were carefully transmitted unto after Ages. The best Examples in the World, can have no influence, unless they be kept alive by a due remembrance of 'em. Hence it became a most common practice in the ancient Church, to appoint an annual Commemoration of the Martyrs, whose Examples were judg'd to have the greatest efficacy. It must therefore be an inexcusable negligence, to forget the Faith and Holiness which alone we are oblig'd to imitate: And this leads us to consider the

II. And principal Duty enjoin'd in the Text, and laid down in these Words, *Whose Faith follow*, or imitate; where *it must be premis'd*, that the Word *Faith*, in this place, must not be taken in the strict sense, (as it denotes an internal Act of the Soul, by which a convinc'd Sinner receiveth Christ, as He is offered to us in the Gospel) but in a larger signification, as it imports Christian Piety, or Holiness (which is the constant *Fruit* of *Faith*, in the former sense.) And 'tis not unusual, with the Apostle, to take this Word *Faith* in the Metonymical Sense; as, where *He mentions the unfeign'd Faith*, or Piety, which was in *Timothy*, *and had first dwelt in his Grandmother and Mother*, 2 *Tim.* 1. 5. Thus in the same Epistle, *Chap.* 4. 6. speaking of Himself, he saith, *I have fought the good fight of Faith*; i. e. *I have acted as a true Christian Soldier*, or

Combatant. Again in this Epiſtle, *Heb.* 12. 2. Chriſt is ſtyl'd, *The Author and the Finiſher of our Faith*; i. e. *The Leader, and Rewarder of Chriſtian Piety*: And indeed, 'tis not poſſible to imitate the Faith of others; but as it is diſcovered in a holy Converſation, by which a viſible Copy, or Pattern is propounded to our *Imitation*; the Nature of which is ſo well known, that I need only mention the particular Ingredients of it: As,

1. An eſteeming Judgment, which is made concerning an Example ſet before us. I can't ſeriouſly imitate that, which I deſpiſe and diſeſteem. To which muſt be added

2. An attentive regarding of this Example. A Limner muſt attentively view the Original, which he intends to draw. We read when *Gideon* would have his Soldiers *imitate* what himſelf did, he ſaith, *Look on me, and do likewiſe*, Jud. 7. 17. The

3. And principal Ingredient in Imitation, is the actual reſembling of an Example ſet before us. As when a writing Scholar imitates a Copy given by his Maſter, he makes his Letters and Writing like unto the Copy: So that when the Apoſtle requires us to follow or imitate the Faith of deceas'd Rulers, his meaning is in other Words, "Tis indeed your Duty, to remember "them who have had the rule over you, their "Faith and Holineſs muſt be preſerved in your "Memory;

" Memory; but this is by no means enough, " the great Duty to which you are most strong- " ly oblig'd, is to form and order your Profes- " sion and Practice, according to their Good Ex- " ample, that so you may be truly like unto " them. The Reasons of this important Duty, are as obvious, as they are obliging: For

1. When God doth give Holy Rulers, 'tis on this design, that their Example might be imitated. 'Tis found by experience, that Imitation is one of the strongest Principles of Human Nature, which is more easily drawn by Example, than by the wisest Reasons. And especially, the Practice of a Ruler or Magistrate, is commonly more prevalent, than any Law. The true Observation of the Poet is almost in every Bodies Mouth, *Componitur Orbis Regis ad exemplum.* [a] How often is it charg'd on *Jeroboam*, (the first King of the Ten Tribes) *that He* made *Israel* to Sin? His idolatrous *practice did infect the whole* Nation. But when Righteous Rulers are given to a People, the Wisdom and Mercy of God provide a Remedy against Vice, and a cogent Motive unto the practice of Religion. For the Religious Example of a Prince or Ruler, doth in a special manner adorn the Doctrine of Christ, and is proper to convince the World, that Piety is not a mean and dishonourable Cha- *Claud.*

[a] *Cicero* in his last Book *de Legib.* has most wisely observ'd that Vitious Rulers are most pernicious to a State, saying of 'em, *Plus exemplo, quam peccato nocent*; and adds, that a very few Eminent Persons, *Vel corrumpere mores civitatis, vel corrigere possunt.*

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racter, as many do falsly imagine that strict Religion is inconsistent with Honour and Greatness; and are prejudic'd against it, when they see it entertain'd by Persons of a lower Rank. [a] But this Objection is refuted by the Christian Example of those who have Power and Authority, and therefore an Imitation of such is most reasonably urged: And there want not Instances of the happy Effects which the Piety of Rulers hath produced in their Subjects; as 'tis related, That the People of *Israel* serv'd the Lord *all the days of* Joshua, (who did not only lead 'em in their Wars, but went before them in the Path of Righteousness) *Josh.* 24. 31. Hence 'twas, that when God did promise to the Jewish Nation, that He *would restore their Judges, as at the first, and their Counsellours*, &c. immediately is added, as the consequent of such a Blessing, *Afterward thou shalt be called the City of Righteousness*, Isa. 1. 26. A

II. Reason which enforces this Duty is, That the imitation of Pious Rulers, is the best way of honouring 'em after their death. All agree, that a good King or Queen ought to be honoured after their leaving of the World. Many ways have been invented, and still are us'd to honour deceased Rulers, such as Poems and O-

[a] In the early Ages of the Christian Church, this was a common Objection made by the Heathens, that the Christians were mostly of the meanest Rank and Condition, as is related by *Minut. F. Chrysost.* in 7 Hom. on the 1 *Ep. Cor.* and many others.

rations,

rations, publick Mourning, and pompous Funerals, coſtly Monuments, and other Memorials of the dead. The Gentiles were willing to build Altars and Temples, and pay Divine Worſhip to their deceaſed Rulers; (not to mention the extravagant and abſurd Methods which ſome barbarous Nations uſed.) [a] But as the laſt are altogether unlawful, ſo the former are very doubtful and inconſiderable, for they may proceed from another Principle, beſides true *Eſteem* for the deceas'd: But when we imitate the Piety and Vertue of a Ruler after his Death, this is an infallible Teſtimony of unfeigned *Eſteem*. This doth erect the moſt laſting Monuments unto his Memory; for by this means, the Souls of Men become ſo many *Shrines* and *Temples*, where he lives and inhabits, after he is taken out of the World. In the

III. And laſt place, The Imitation of Holy Rulers, renders 'em publickly uſeful after their death, and ſo doth compenſate the Damage that is caus'd by their departure out of the World. If the *deceas'd Queen*, whoſe death we lament, could be rais'd to life again, this would be juſtly counted a publick and exceeding Gain; but it will be a far greater Advantage, if her Holy Example doth live after Her. Her Life (abſtractly conſidered) can't do ſuch Service

[a] *D. Siculus* in his 2 B. relates of the *Æthiopians*, that if any of their Kings were maimed, his Friends would maim themſelves; and when a King died, his Acquaintance kill'd themſelves to honour him.

unto

unto our Nation, or the Protestant Interest, as her *Faith* and *Piety* can do, were they generally followed: for these would be a far better defence and safe-guard, than any Courage, or Conduct, than any Armies, or Navies can be. God himself has assur'd us, That *righteousness exalts a Nation*, Prov. 14. 34. We of this Age have had a convincing Experience of the Truth of what the Psalmist has affirmed, *That no King is saved by the multitude of an Host, and a mighty Man is not delivered by much strength: An Horse is a vain thing for safety.* O that We, and our Brethren, could be perswaded to try this unfailing Experiment! I mean the Practice of True Holiness, to which God hath promised deliverance and success. *Isa.* 33. 6. *Wisdom, and righteousness, shall be the stability of thy times, and strength of salvation.* To the same purpose is the known Declaration, made by the blessed God, *Psal.* 81. 13, 14. *O that my people had hearkned unto me, and Israel had walked in my ways: I should soon have subdued their Enemies*, &c.

Psal. 33. 16, 17.

But because the Imitation of Holy Examples is attended with some difficulty, and the Absence of 'em (after the Death of the Persons) is apt to weaken their Influence; the Apostle lays down a most proper *Direction*, to assist the Performance of this *Duty*; *Considering the end of their conversation.* The Original word *, which is translated, *consider*, hath a significancy, which our Language can't well express; for it imports, such an *accurate contemplating*, as is us'd about the most

* ἀναθεωροῦντες.

most sublime and worthy Objects, (accordingly a Greek Interpreter expounds it, ἀναθεωρήσαντες τὴν ἔκβασιν, very exactly reviewing; and illustrates it by the Instance of a Limner, who accurately views the Original.) The Object of this Consideration; viz. The End of their Conversation, is not (I conceive) to be restrained unto the very last Moment of their Life, but takes in the Circumstances of their Death, and the Manner how they acted their last Part, when they were leaving the Stage of the World. And truly, there can be a more worthy Spectacle, than a Christian ready to encounter the last Enemy. The Lights of the World never shine so bright and glorious, as in their setting. And an attentive regard unto the End of a Christian, and the finishing of his Course, will very much assist the Imitation of his Faith and Piety. For,

1. *The Concluding Part of a Christian's Life, doth agree with his Preceding Course and Conduct*; and therefore is a confirming Testimony unto his former Conversation. This taken for granted, That Dying Persons *judge* more wisely than at other times, Whence it is that the Sayings and Counsels of such are especially valued and regarded, because at such a time Men will not dissemble, and are least byassed by Common Opinion. When therefore the last Words and Actions of a Christian agree with his former Life, they are an Authentick Seal, by which he

signs but Religious Choice and Conversation. 'Tis often seen, that *Wicked Men*, when Death approaches, change their Note, and heartily condemn their own Evil Life; yea, they will warn others against such a Course as themselves lived in. By this, they blemish their former Course, and scorn him the Folly of it. If a Dying Christian did recant or blot, and confess his Mistake, this would quite spoil all the Efficacy of his Example: But when *He* seals the Doctrin which he professed and obey'd, with his last Breath; yea, when he is seal'd with his Blood; this gives a mighty force unto the holy Example which he leaves behind him. When the Apostle would strongly excite these Believing Hebrews to imitate their Holy Ancestors, after a Description of their Vertues, he saith of them, *These all died in Faith*, Heb. xi. 13. At their Death, they acted the same Faith which had govern'd their Lives. There is no just Pretence, to suspect that strict Religion is a Cheat, or Counterfeit-shew; for 'tis own'd and stuck to, at a time when Men are the most oblig'd to use the greatest Sincerity. And,

II. *The Concluding Part of a Christian Life, demonstrates the singular Advantage of Faith and Holiness.* One of the most common Objections against a Religious Life, is that which was made in the Days of the Prophet *Malachi*, chap. iii. 14. *It is vain to serve God; and what profit is it, that we have kept his Ordinance?* The

happy

happy Conclusion of a Christian Life, doth fully refute and silence this Objection, and withal strongly enforces the Imitation of such an Example. We are therefore expressly required *to mark the perfect man, and behold the upright; for the end of that man is, peace*, or happiness, *Psal.* 37. 37. This might easily be prov'd by many *Evidences*, of which I shall only mention *Three* that are most obvious.

1. The *Fortitude* and Courage of a Dying Christian, proves the exceellent Usefulness of Faith and Piety. It is no contemptible Privilege, to overcome the Fear of Death, as the Apostle and his Companions had done, who could say, *We are confident, and willing rather to be absent from the body, and present with the Lord*, 2 Cor. 5. 8. All the helps of Wit and Learning, of Reason and Education, can't do this Service. 'Tis often seen, that the Wise, and *Beaux Esprits*, the Bold and Valiant, are afraid to die; their Courage fails, when they receive the Sentence of Death, whereas a Real Christian, though of the Timorous Sex, and of a Vulgar Education, is enabled to Triumph over Death and the Grave; because to such, *God has given the victory, through Jesus Christ*, 1 Cor. 15. 55, 57.

2. The supporting *Hope* in a Dying Christian, is another fruit of Faith and Holiness: It will be granted, that We can never stand more

in need of this Cordial, than at the End of our Lives, when we are entring into the dark Valley of the shadow of Death: But 'tis not Riches and Treasures, not Greatness and Power, not a Crown or a Kingdom, that can furnish with this sustaining Hope. Death will certainly overturn the Hopes of Wicked Men, who had nourish'd a strong Confidence on the Mercy of God, and some lifeless Form of Religion: *What is the hope of the hypocrite, when God taketh away his soul?* Job 27. 8. But, *The Righteous hath hope in his death*, Prov. 14. 32. A Faith that worketh a Gospel Obedience, is the only Root which can bring forth the Hope which sustains a Dying Christian. The Consideration of which, is a very forcible Motive unto the Imitation of such an Example.

The Inward Peace and Joy which sweeten the Death of a Christian, evidence the great Advantage of a Holy Conversation. The Peace and Gladness of a Wicked Man, are like a House built on the Sand, that makes a fair shew, as long as nothing assaults it. How often is known, that the approach of Death quite spoils the Mirth of a secure Sinner, who then feels an Earthquake in his Breast; and the Review of his past Life, changes his Joy into Sadness and Terror. The Midnight Cry, that proclaims the Coming of the Bridegroom, must be terrible to the foolish sleeping Virgins, who had not made themselves ready for the Marriage-

Supper.

Supper. But the diligent Christian, who has employ'd his Time and Opportunities in Pleasing and Honouring of God, hath just reason of Rejoycing, when he is near the End of his *Race*, and is going to receive the *Glorious Prize*. No question but the Apostle felt a most reviving Gladness, when he us'd the language which we read, 2 *Tim.* 4. 7, 8. *I have finish'd my course: henceforth there is laid up for me a crown of righteousness*, &c. It is related, in the Life of St. *Ambrose*, That when the Noblemen of *Milan*, (visiting him in his last Sickness, requested Him that He should Pray for the lengthning of his own Life, which they judged necessary for the Publick Good,) He made this most excellent Answer; "I have not so lived among you, "that I should be ashamed to live longer: Nor "am I afraid to die; for we have a Good "Master. *Non sic inter vos vixi ut pudeat me vivere; nec timeo mori, quoniam bonum Dominum habemus.* If we reflect on these Particulars, we shall discern how proper and suitable is the Direction laid down in the Text, which requires, to consider the End or Concluding Part of the Conversation of those who have liv'd and died in the Faith of Jesus, and especially of those whose eminent Station had made their Example more obliging and efficacious. And this Character certainly belongs unto the deceased QUEEN *MARY*, of ever Happy Memory, whose Faith and Piety I come now to represent. None must expect an accurate Delinea-

Delineation of such a Pattern from so rude a Hand as mine. This Work either is or will be done by some Able Hand: I shall only attempt (without Flattery) to relate such Instances of Her Unfeigned Piety, as were manifest to All (who had Opportunity of observing Her Life,) and can't be deny'd even by her Enemies.

Her Parentage and Descent, Her Beauty and Wit, Her Moral, Conjugal and Royal Vertues must be past over in Silence, as not necessary to my Design, which is only to represent the *Christian Vertues*, which did shine in Her Carriage and Conversation. Of which, the

I. First, and indeed the Foundation of all the rest, was, *Her Spiritual Knowledge, and thorough Acquaintance with Religion.* Ignorance, or a confus'd Knowledge of Religious Matters, in High or Low, doth blast the Soul, and make the Life unfruitful; of which there are too many Evidences every day fall before our Eyes. Sad it is to consider how Protestants of all Ranks, content themselves with a light Knowledge of their Religion, and prefer any other Skill before this: They are able to discourse pertinently of Business, and News, and the Cases that occurr in War and Peace; but the Bible is a strange Land to 'em, (as if they were no ways concern'd in it:) But so it was not to this Pious Queen, whose constant Diligence in Studying the Scriptures, and Reading the Books

that

that explain it, may shame some who are call'd Ministers, and the most who bear the Protestant Name. This Exercise did employ a considerable part of Her Time, and laid the Foundation of that Eminent Goodness, which gain'd Her an Universal Esteem.

II. A Second Instance of Christian Piety, was, *Her Attendance observing of the Day, and Appointments of God.* Most of the Great Ones make little account of these; and therefore 'tis no wonder that few of them lead Holy and Exemplary Lives. But tho' the deceas'd Lady was educated in a Vitious Court, and liv'd many Years in a Country where the Day of God is almost universally profan'd, yet She made Conscience of Sanctifying it according to the Institution of God, and Practice of the best Christians in the World. She did not sacrilegiously divide the Lord's-Day between God and the World, between Religion and Vanity, but employ'd it as a Portion of Sacred Time. And by holding on in this course, She gain'd strength to resist and overcome the Temptations, by which most of Her Order, (as also most others) are vanquish'd and enslav'd.

It were heartily to be wish'd, that those who are willing publickly to Commend Her, to make Verses and Orations in Her Praise, would Imitate this Part of Her Example: And that All would follow Her Diligence and Seriousness about all the Appointments of God, and particularly the

the *Lord's Supper*, which she would not partake of, without spending many retir'd Hours in making due Preparation for that Solemnity. And this leads to

III. A Third Instance of Her Unfeigned Faith and Piety; viz. *A Constant and Diligent Performance of the Secret Duties of Religion.* She did not confine her Devotion to a Church, or the Publick Solemnities of Worship, (as too many, both High and Low, doe;) but made Conscience of spending some part of every Day, and especially her Morning Hours, in *secret* Attendance upon God, and minding the Concerns of Her Soul. Like *Moses*, She often ascended alone into the Mount; and her secret Converse with God, made Her Face to shine, and adorn'd Her Life with rare Humility, and Meekness, and the Government of Her Passions. So that Her Moderation was known to All, and scarce ever any angry and bitter Language was heard from Her Mouth: Which was one happy fruit of her secret Religion: As we read concerning *Moses*, That *He was the Meekest Man* in all the Earth; but withal, He had more secret Communion with God, than any who liv'd in his Time.

IV. A Fourth Instance of Her Unfeigned Faith and Piety, was, *Her Love to all Good Men*, though of a different Communion. Her Esteem and Affection were not confin'd to one Party, or

or to the Church of which Her Self was a Member. This is the Unchristian Character of many, That they hate and despise those who differ from them in the Circumstantials of Religion: But the deceased Queen had a larger Soul; She lov'd and valu'd the Image of God, where-ever She found it. 'Tis well known how frequently (I may say, constantly) She joyn'd in the Worship of God, with the *Dutch* and *French* Churches, though their *Constitution* and *Order* are very different from those of the *Church of England*. I have been a Witness of the Kindness and Respect with which She treated English Dissenting Ministers, and was present when She Thankt One of that Quality, for a Practical Book of Divinity, which He had publish'd, and had been put into Her Hands. This Consideration makes our Loss the greater, Because She is taken away, who was so capable and willing to compose the unhappy Differences in Matters of Religion, which She did lament, and earnestly wish'd the removal of 'em. What did hinder Her Healing and Peace-making Designs, I shall not stand to enquire.

V. The Fifth and last Instance of Her Faith and Piety (which I shall mention,) was, *Her Bounty and Liberality unto the Distressed.* Those who never had themselves Experience of Want and Distress, are tempted unto a Neglect and Disregard of the Miserable: Most of the Great, and Rich, chuse rather to lay out their Trea-

sures on any Vanity, than in Relieving the Destitute and Distressed. But this Pious Queen was rich in this kind of Good Works; and did as willingly seek out Objects of Her Charity, as others do avoid 'em. The Character which *Solomon* gives of a Vertuous Woman, did most visibly belong to the deceas'd Queen, *Prov.* 31.20. *She stretcheth out her hand to the poor; yea, She reacheth forth* (both) *her hands to the needy.* And it might truly have been said of Her, what *Job* alledg'd as an Evidence of his Sincerity in the Service of God, *Job* 29. 13, 15, 16. *The blessing of him that was ready to perish, came upon me, and I caus'd the widow's heart to sing for joy,* &c.

By such a Christian Practice, this wise Queen laid up Treasure in Heaven, and therefore was not unwilling to remove from this Earth. And this leads us to reflect on the Happy End of Her Conversation, Her Triumphant Death, which crown'd Her Religious Life. For though few could find more Charms in Life, than She, on the account of Her Age and High Station, together with the general Love of Subjects and Strangers; (all which are wont to render an Untimely Death very unwelcom:) yet She could receive the Sentence and Message of Death with an undaunted Mind, and a chearful Submission to the Divine Disposal. She needed not to beg longer Time to prepare for Death, (which is the common Request of High and Low, who first understand the Use of Life, when the End of it approaches:) This folly she was not guilty of,

of, but as a *Wise Virgin* had betimes *trimmed her Lamp*, and dressed her Soul to meet the Heavenly Bridegroom, who hath wash'd Her from Her Sins, in His own Blood, and bestow'd on her a far more glorious Crown then that which Death hath taken from her Head. So that we have no cause to *mourn* for Her, *as those who have no hope*: [a] But we have the justest Cause to mourn for our selves, and our Nations, yea to lament this forlorn Earth, which hath lost so excellent an Inhabitant, and rare Example of Christian Piety: We may justly suspect, that because she was so little imitated, while she liv'd, therefore God hath remov'd her from this World; in which, 'tis to be fear'd, the Darkness will now encrease, when so great a Luminary is Eclips'd. And the darkness of Impiety, and Prophaness will draw after it a black Tempest of Calamity and Desolation. The untimely Death of a Religious Ruler, hath often been a Presage, and Fore-runner of National Judgments. Thus it fell out to the Kingdom of *Judah*, after the death of *Josiah*, 2 *Chron.* last *Chap.* compared with the latter end of the preceding. And our Nation had the same sad Experience, after the death of the Pious young King *Edward* the VI. on which immediately followed the bloody and dismal Days of Q. *Mary*.

Mat. 25. 7.

1 *Thes.* 4. 13.

[a] The Heathen Romans were not ignorant of this Conclusion: For on the Death of the Vertuous *M. Antoninus*, there was no Lamentation made at his Funeral; *Die regii Funeris nemo illum plangendum censuerit, certis omnibus, quod à diis commodatus, ad Deos redisset. Capitolin.*

To prevent such Calamities, no better Direction can be given, than that laid down in the Text; *viz.* To Follow the Faith, and Imitate the Holiness of the Deceased QUEEN. Could we, and those who were related to Her, be perswaded to walk in the steps of her Faith and Piety, We should reap more Advantage after Her Death, than We did in her Life. 'Tis a memorable Wonder that is related, 2 *King.* 12. 21. how when a dead Man *was cast into the Sepulchre of* Elisha, *as soon as he touch'd the Bones of* Elisha, *he reviv'd, and stood up on his feet.* We may hope, That if the Holy Example of the deceased Queen, might touch our dead Souls, they would be reviv'd, and gain spiritual Life; yea, our Nation would live, and be *made a Praise in the Earth.*

We are willing to express our Esteem and Respect to Her; many have been at some Expence to wear the Tokens of Sorrow, which can bring no real Advantage either to Her, or our own Souls: Why should we refuse to Imitate her good Example, which will bring the greatest and most lasting Benefits? I question not but many will endeavour to procure and keep some Memorial or Relique of the deceased Queen, a Jewel, or Picture or Garment, or perhaps some of her Hair; which are all useless and insignificant things: Whereas, would we be at the pains to get and preserve the Likeness of her Piety, this would make us Happy indeed. For this end, I shall add some Argu-

ments and Motives which may perſuade us unto this Imitation. And,

1. *First*, None can with any reaſon judge this Imitation to be a Diſparagement to them. What, ſhall any count it below them to ſtudy the Scriptures, to ſanctifie the Day of God, to ſerve God in ſecret, to love all good Men, to relieve the Diſtreſſed; when they ſee how this glorious Queen did place her higheſt Honour in ſuch a Practice? Can any diſdain to bear the Yoke of Chriſt, which She did ſo chearfully ſubmit to? Is there any colour or pretence to object, That ſtrict Religion doth not agree with the Character of the Great and Honourable, when ſhe did eſteem it her principal Ornament and Excellence? Oh, amazing Folly! That the Vices of Rulers ſhould ſoon grow into faſhion, but their Vertues ſhould be ſlighted and undervalued!

2. *Secondly*, The Loweſt and Meaneſt are capable of Imitating her Chriſtian Piety, as to the Subſtance of it. A reſembling of Her Power and Regal Dignity is impoſſible: Her Stature, Beauty, and Faculties of Mind, are not the Objects of our Imitation: But ſurely, the Pooreſt, and moſt Deſpicable, may walk in the ſteps of Her Faith and Holineſs. There is but one common Path to Heaven, both for Princes and Peaſants.

3. *Thirdly*,

3. *Thirdly*, We shall be Self-condemn'd, if we refuse to Imitate One whom we our selves Praise and Commend. A Life that is not worthy to be Imitated, can't deserve Commendation. What shall we answer to our Judge, when this perplexing Question is put to us; If you did Commend, why did you not Imitate Her? And, If you would not Imitate, why did you Commend Her? I persuade my self, that few Princes have found more to Commend 'em, than the Lamented QUEEN, both in her Life, and after her Death: And yet I fear, few will heartily endeavour to follow Her Example. But let us consider, That to be condemned out of our own Mouths, is the saddest Case in the World, *Luk.* 19. 22. How can we escape, when we are condemned by our selves?

4. *Fourthly*, We All have the same Essential Helps and Assistance which the deceased Queen had. Indeed, Her High Station gave *Her* some accidental Advantage; but *We* have the same Bible, the same Sabbaths, the same Ordinances, the same Spirit to assist *us*, which *She* enjoy'd. *Christ*, the Sun of Righteousness, shines alike to the lowest Shrub, and the tallest Cedar. Nay,

5. *Fifthly*, We have much fewer Hinderances in the Practice of Religion: The Snares and Temptations of a Crown, and a Court, are most dangerous Obstacles in the Way to Happiness.

pineſs. The Paſſage to Heaven is much eaſier from a Cottage, than from a Palace.

6. In the *laſt* place, We ſhall All deſire to have the Happy End that She hath had; to Die with ſuch Hope and Joy as She found, when She was leaving this World. *Balaam*'s Wiſh, That he might *die the death of the Righteous*, is as vain, as 'tis common to thoſe who will not work Righteouſneſs. The *end* of a Journey muſt have ſome reſemblance unto the *quality* of it. We muſt never expect to have the latter End of the Religious, and to overcome the laſt Enemy, if We refuſe to Imitate them *who have fought the good fight of Faith, and have finiſh'd their Courſe with joy*: As this Pious Queen did, whom her Imitators ſhall ſee ſhining with a far brighter Glory than any Throne can beſtow. Till then, Farewell, *Great* and *Excellent* QUEEN: Farewell, *Happy* and *Glorious* SAINT: May Thy *Memory* always live in our Breaſts, and Thy *Example* be efficacious in our Lives. Numb. 23. 10.

THE END.